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only spread to the Occident (for instance St. Augustine was a Manichian for some time during his youth), where it continued down into the Middle Ages, but prevailed also in the East and even in China, yea—in Manchuria. So far Manicheism was known only through the opposition of its adversaries, but in 1902 Professor Grünwedel discovered in Turkestan several great fragments of an unknown script which by Prof. Müller of the Ethnological Museum in Berlin were deciphered and explained as Manichean writings in the Middle Persian language. These fragments which are not yet published, corroborate the reliability of the information we have from Arabian historians concerning Manicheism.

Dr. Kohlback of Kaposvar spoke of the mutual influences of religion on art, and of art on religion.

Professor Paul Haupt proposed a reconstruction of Ecclesiastes, insisting that the main idea of the book exhibited a sceptical pessimism.

Professor Samuel Ives Curtiss of Chicago could not be present because he was suffering on his return from Syria from a sudden collapse and lay sick in Zürich. His paper on "Primitive Semitic Religion Today" was read by a friend and greatly appreciated by the audience. We regret to state that Professor Curtiss died very soon after the Congress in Zürich, and his death is the more to be lamented as he had collected much interesting material on his journey through the Orient. We have published an article, explaining the results of his former work in the July number of *The Open Court* (1904, pp. 121ff.), entitled "The Religion of Proto-Semitism," and we had an almost buoyant letter from him, dated September 19th, in which he expressed his confidence of a speedy recovery. He further mentioned the results of his explorations in the Orient, and his hope of having them published in a strict scientific form by the Carnegie Institute and also in a popular book which would render them accessible to the general public. On September 22, Professor Curtiss suffered from a sudden relapse and died unexpectedly.

We believe that his investigations throw a new light upon the development of religion, especially the religion of the Semites, and it is to be hoped that his papers are in such a condition as to enable the Carnegie Institute to publish them without difficulty.

THE FREETHOUGHT CONGRESS AT ROME.

The Freethinkers of Europe had planned to hold at Rome, the seat of ultra-Montanism and the stronghold of all reactionary move-

ments, a congress under the very eyes of the Pope, so as to show their strength in the face of the most irreconcilable enemies of Free-thought, and we have information that their meeting was a great success. Men from all countries attended the meetings and among them were several prominent scientists of international repute, especially Professor Ernest Haeckel of Jena, Germany, Professor Mercelin Berthelot of France, and the poet Björnson of Norway. The center of interest was the aged but ever youthful Haeckel, his hair white and his face radiant, his eyes beaming with enthusiasm, and the irresistible amiability of his character gaining him the hearts of everyone. Newspaper statements declared that there were no less than 5,000 visitors in attendance, and when on the second day a procession started for the Porta Pia, the gate through which Garibaldi had entered Rome, which finally led to the secularisation of the Eternal City, there were no less than 12,000 people to listen to the speeches made on that occasion. It proved the greatest procession since times immemorial. Apparently the days when the Papacy would still be favored by the people to retain possession of Rome are past. The tide of popular opinion tends the other way.

Professor Haeckel delivered his speech in three languages; in German, in French and in Italian, and at the end of his address he moved that the American idea of free church in a free state as independent and separate of one another should be adopted in European countries and it was further moved and carried that the Premier of France, His Excellency Mr. Combes should be addressed in a petition in favor of the adoption of this policy. Another mass meeting was held on Mount Palatine and here the motion was made to elect Professor Ernest Haeckel as a Monistic Pope which was carried under enthusiastic applause. Professor Haeckel accepted the honor and sent out a greeting in his new dignity to the Editor of *The Open Court*.

It is impossible here to enter into further details, especially as our information is based on haphazard correspondence, but we may state that among the speakers were Giuseppe Sergi of the University of Rome, and Count De Gubernatis, the editor of the monthly review entitled *The Latin Awakening*, and Mr. Mangasarian of Chicago.

Another Freethought Congress has been planned in St. Louis in connection with the World's Fair under the auspices of the Alliance of Freethought Congregations and Freethought Societies of North America, the governing board of which consists of the following names: William Petersen, President; William Roehling,

Vice-President; Fritz Gerecke, Recording Secretary; Fritz Schleicher, Treasurer; Dr. Max Hempel, First Corresponding Secretary; Franz Hillig, Second Corresponding Secretary; Franz Starz, Financial Secretary.

THE CONGRESSES OF ARTS AND SCIENCES AT ST. LOUIS.

In connection with the World's Fair a congress has been held the purpose of which seems to have been to set a monument to civilization in the shape of a series of resumés of the history and present standpoint of the arts and sciences, by competent speakers, and so a number of foreign and American professors as well as other authorities in their respective branches were invited to meet at St. Louis. The responsible managers of the congresses were Simon Newcomb of Washington, Albion W. Small of the University of Chicago, and Hugo Muensterberg of Harvard University.

During the session of the Congress much criticism could be heard, part of which may be regarded as justified, and part of it pointed out conditions which must be attributed to unfavorable circumstances beyond the power of adjustment.

The best resumé of the several sessions that has come to our knowledge appeared in *The Daily Picayune* of New Orleans, and is written by Professor W. B. Smith of Tulane University who attended a great number of the lectures in person and being many-sighted himself is specially capable of delineating a correct and vivid picture, from which we propose to quote some of the most interesting passages.

Professor Smith having first dwelt on the unevenness in achievement as well as in ability, continues:

"A more serious criticism would seem to be that there *was rather overmuch retrospection and circumspection*. Not a few of the addresses sounded very like annual reports to stockholders in some steel trust or tobacco combine. They told of the past history and present condition of their subjects in a more or less perfunctory fashion, but avoided suggesting new methods or new points of view. There was much looking backwards and some looking around, but very little looking forward. Perhaps this also was to be expected in addresses made to order on assigned themes wherein there was small room for freedom and spontaneity. Creative thought is not kept anywhere on tap; it comes unasked, unbidden."